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CHRISTIAN NEWS FROM ISRAEL

JERUSALEM

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CHRISTIAN NEWS FROM ISRAEL

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PACIFIC SCHOOL
OF RELIGION

VOL. IX No. 1–2
JUNE 1958

EDITED BY DR. CH. WARDI

GOVERNMENT OF ISRAEL
MINISTRY FOR RELIGIOUS AFFAIRS
JERUSALEM

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CHRONICLE OF EVENTS

CHURCH OF THE DORMITION A BASILICA MINOR

As from 1958, the church of the Dormition on Mount Zion in Jerusalem will be considered a *basilica minor,* according to an apostolical *breve* issued on July 18th, 1957. It will be recalled that this church, built on the ruins of a fourth century basilica, was consecrated on April 10th, 1910. The adjoining monastery was raised to the dignity of an abbey in 1926 with Father Maurus Kaufmann as first abbot. During the War of Independence the abbey was evacuated, and, on May 19th, 1950, it was restored to Father Leo Rudloff, who was consecrated abbot in 1952. The church of the Dormition, which commemorates the institution of the Eucharist and the Dormition of Mary, is at present the only Catholic sanctuary in the Israel part of Jerusalem.

ELECTRICITY REACHES ARAB VILLAGES IN GALILEE

The new year of 1958 was ushered in at Shefar'am—a Galilean township of some 9,000 Christian, Druze and Moslem inhabitants—with the installation of an electric network. First among Arab communities in Israel to receive electricity was the village of Tayibeh, followed by Tirah, Kalansuwa, Tamra, Tur'an, Meiser, Baqa el-Gharbiya, Ussfiyah, Dalyiat el-Carmel, and the Circassian village of Kafr Kamma. It is expected that most of the Arab towns and villages will be supplied with electricity within the next year.

CHRISTMAS OF ORTHODOX AND ARMENIAN COMMUNITIES

On January 6th, some 1,500 Orthodox Christians living in Israel crossed to Jordan to attend the Christmas ceremonies in Bethlehem. Among them was the Rev. Archimandrite Nicodeme, Head of the Moscow Patriarchal Mission, accompanied by members of his staff and several Russian nuns of the *Gornensky* Convent in Eyn Kerem.

On January 8th, a solemn liturgy was performed at the Russian *sobor* in Jerusalem and in the evening a reception was held at the Moscow

Patriarchal Mission for the clergies of the various Christian Churches. Among the guests were diplomatic representatives of the countries having Orthodox autocephalous Churches and officials of the Ministry for Religious Affairs.

On January 17th, four hundred Armenian residents of Israel crossed to attend their own ceremonies at the Basilica of Bethlehem.

Mgr. George Hakim, Greek Catholic Archbishop of Haifa, who had also applied for permission to cross on this occasion, was refused his request by the Jordan authorities.

CENTENARY OF NOTRE DAME DE SION IN JERUSALEM

On January 20th, the Ladies of Notre Dame de Sion celebrated the centenary of the foundation of their convent of Ecce Homo in Jerusalem. The day was solemnized by a Pontifical high mass said by His Beatitude the Latin Patriarch of Jerusalem and an allocution by the Rev. Father Duvignu on the ideals of the Ladies of Zion. In conclusion, the benediction of the Holy Sacrament was given by His Exc. Mgr. Sensi, Apostolic Delegate to the Holy Land.

DISTINGUISHED LUTHERAN CHURCHMAN VISITS ISRAEL

On January 24th, Dr. Reuben Youngdahl, Pastor of the Lutheran Mount Olivet church in Minneapolis, Minnesota, and T.V. commentator on religious and international affairs in that city, arrived in Israel for an eight-day visit. While in Jerusalem, he was received by President Ben-Zvi, and by several members of the Cabinet. This was Dr. Youngdahl's third visit to Israel since 1949.

SCHOLARSHIPS FOR ARAB STUDENTS

The Miles Sherover scholarships for Arab students at the Medical School and the Science Faculty of the Hebrew University, amounting to IL500 each, were granted this year to the following four students: Saleh Yussef Ghazi, a Moslem from Tayibeh, Anis Beshara Kardush, a Christian from Nazareth, Nadim Kassem, a Druze from Ramah and Anwar Buraim, a Christian from Kafr Yassif. An additional IL500 scholarship was awarded to Budrus Nagib Dalla, B.A., a Christian who had graduated in History and Arab Language and Literature at the Hebrew University. The scholarship will enable him to continue his studies at the School of Education of the Hebrew University.

Three of the twelve Arab students now studying at the Haifa Technion

—half of them from Nazareth and the remainder from Haifa and the village of Ramah—have also been granted scholarships to facilitate their future studies. The scholarships were provided by Col. J. R. Elyashar of New York and the Rotary Club of Haifa, and the recipients are: Najad Tufaha, Nassar Elias Nassar and Michael Abu Nefal.

REHABILITATION PROGRAMME FOR ARAB REFUGEES LIVING IN ISRAEL

At the end of January, the Economic Ministers' Committee of the Cabinet approved a budget of IL10.5 million to be used during the next three or four years for the housing and agricultural resettlement of displaced Arabs living in Israel.

It is estimated that, apart from this sum, a further IL10 million will be earmarked for the same purpose in the regular budgets during this period. Thus, it is assumed, the problem of these refugees—numbering about 20,000 souls—will finally be solved.

Two young architects, Mr. Rustum Bastuni, an Arab of the Tirah village, and Mr. Yoram Segall of Haifa, both graduates of the Haifa Technion, will plan together a model Arab village to be utilized in the above project of resettlement.

VISIT OF THE CARMELITES' GENERAL

On February 11th, the Very Rev. Father Anastasius of the Rosary, General of the Order of the Discalced Carmelites, arrived from Rome for a three-day visit of the Carmelite communities here. While in Haifa, he attended the opening mass of the present Marian year celebrated at the Carmelite parish church. On February 13th, Father Anastasius left for Jordan.

TWO ARAB PUPILS WIN BIALIK PRIZE

A boy and a girl, both pupils of the Arab municipal school of Tel Aviv-Jaffa, won the annual prizes awarded by the Municipality for the best composition on the national Hebrew poet, Haim Nahman Bialik. Dr. B. Z. Kadoori, Acting Director of the Municipality's Education Department, who distributed the prizes at the Bialik House in Tel Aviv, in congratulating the winners, pointed out the significance of the fact that this year it was two Arab pupils who had excelled in their essays on the great Hebrew poet.

MEMORIAL MEETING FOR DR. LINCOLN HALE

On February 20th, the late Dr. Lincoln B. Hale, former Head of the U.S. Operations Mission in Israel, was commemorated in Tel Aviv at a meeting sponsored by the Government, the U.S. Embassy and the Israel-America Friendship League. The meeting was addressed by Mr. Levi Eshkol, Minister for Finance, and Mr. E. B. Lawson, U.S. Ambassador in Israel.

Dr. Hale, who directed the U.S.O.M. in Israel from 1954 to 1956, died in New York on January 23rd, after delivering a lecture on Israel. In accordance with his wishes, his remains were brought to Israel and buried on the shores of Lake Tiberias. (See page 17 of this issue).

ARAB CHRISTIANS JOIN ISRAEL ARMY

Another twenty young Israel Arab volunteers, all of them Christians from Nazareth and other Galilean towns and villages, have recently enlisted in the Israel Defence Forces. It may be recalled that the country's National Service Law for compulsory military service, has so far been applied only to Jewish and Druze citizens. However, there have been volunteers from the Christian and Moslem Arab Communities. The new volunteers, in a talk with the press, emphasized that they considered this as a step to hasten their moral integration into the life of the country.

DAY OF ST. ALEXIS

On February 23rd, the Russian Orthodox Ecclesiastical Mission of the Moscow Patriarchate celebrated the Day of St. Alexis, the patron saint of Kyr Alexis, Patriarch of Moscow and All Russia. The liturgy was performed by His Grace Kyr Athenagoras, Archbishop of Sebastia, who came for the occasion from the Old City accompanied by several archimandrites and deacons. Co-celebrants were Archbishop Isidoros, Metropolitan of Nazareth and Archimandrite Nicodeme, Head of the Mission. The service was followed by a large reception.

PROPOSALS TO COMBAT RACIAL LIBELS

On March 6th, Mr. David Hacohen, Knesset Member of the Israel Labour Party MAPAI, presented to the Knesset a Bill which would make it illegal in Israel to publish libellous material against any ethnic or religious group or, in crime reports, to identify an accused as being a member of such a group. Mr. Hacohen said that the present law covered defamation of individuals but not of national, racial or religious groups.

He also thought that the printing of such items as "a Jew was killed yesterday by an Arab youth" should not be tolerated. Mr. Rosenne, Minister for Justice, replied that his Ministry had recently submitted to the Government a Bill against slander which included almost all of the provisions of Mr. Hacohen's Bill. He did not consider that the proposed legislation would present any restriction on the freedom of the press.

THE FEAST OF THE POPE

On March 9th, the Catholic Community of Israel celebrated the 19th anniversary of the enthronement of His Holiness Pope Pius XII. In Haifa, the day was marked by a rally of Catholic students of the local schools; in Nazareth a solemn mass was celebrated by the Latin Patriarch's Representative in Israel, followed by a festive gathering of all students attending Catholic colleges and other educational institutions.

VISITORS FROM GERMANY

On March 13th, Professor and Mrs. Helmut Gollwitzer and Pastor and Mrs. Adolf Freudenberg arrived in Israel for an 18-day sojourn. They toured the length and breadth of the country and visited a large number of institutions, evincing particular interest in the religious and cultural life of the various Communities. While in Jerusalem, they were received by the Chief Rabbis Herzog and Nissim and, in the course of a reception given in their honour by the Israel Counsellor for Christian Affairs, they met many distinguished Israelis, including Cabinet Ministers and university professors.

Professor Gollwitzer, formerly Pastor of the *Bekennende Kirche* in Thüringen and lecturer at the illegal *Kirchliche Hochschule,* is at present Professor of Systematical Theology at the Free University of Berlin. Among his publications the best known are: "Coena Domini", "A Commentary on St. Luke", "Die Freude Gottes", and "Christ and Atomic Weapons". (Dr. Gollwitzer's impressions on Israel are given on page 33).

Pastor Freudenberg, who had served in the German Foreign Office until 1935, emigrated to England in 1939, after his ordination as a Pastor of the *Bekennende Kirche.* He worked in Geneva at the World Council of Churches as Director of the Department for Refugees from the outbreak of the War until 1945, during which period he devoted himself particularly to the care of Jewish affairs. Dr. Freudenberg, who is now Pastor of a special Refugee Settlement in Heilsberg, has for many years been a leading figure in the co-ordination of Jewish-Christian co-operation.

MEMORIAL SERVICE FOR FATHER ALEXANDRE LANNES OF ABU GHOSH

On March 13th, a memorial service was held at the Crusaders' church in Abu Ghosh for Father Alexandre Lannes, O.S.B., who passed away at the Abbey of Belloc in France on January 27th. Mass was celebrated by the Right Rev. Father Leo Rudloff, Abbot of the Dormition; a eulogy was pronounced by the Rev. Father L. C. Brunet, A.A., Superior of Notre Dame de France in Jerusalem (see p. 18 of this issue). There was also an address by a notable of Abu Ghosh village. Among those present were the Latin Patriarch's Representative in Israel, the French and Italian Consuls-General in Jerusalem, Government officials, and a large number of villagers from Abu Ghosh, Kiryat Anavim and Ma'ale Hahamisha.

Father Alexandre, who spent fifty years in the Holy Land, many of them as *conservateur* of the Crusaders' church, was respected and beloved by many here.

ANNUNCIATION DAY IN NAZARETH

On March 25th, Nazareth was the scene of particularly impressive celebrations on the occasion of the Feast of the Annunciation, this year being the 100th anniversary of the apparition of Mary in the grotto of Lourdes. The festivities began on the eve of the Feast, when the Latin Patriarch of Jerusalem, Mgr. Alberto Gori, arrived from the Old City. He was ceremoniously received by the people and the authorities at the entrance to the town and was then led in procession to the church of St. Joseph.

The following morning, large crowds of pilgrims arrived, including guests and visitors from abroad. Each parish in the country made it a point of honour to send a pilgrimage to Nazareth on that day. The largest group came from Jerusalem under the leadership of Father Felice Artigiani, assisted by the Assumptionist Fathers of Notre Dame de France: the group numbered 150 people, who prayed and chanted hymns throughout their journey from Jerusalem to Nazareth and who entered the town on foot in a colourful procession, carrying banners and singing the hymn of Lourdes. Pontifical high mass was celebrated by His Beatitude the Latin Patriarch, who was assisted by his Representative in Israel, Mgr. Antonio Vergani, as well as by more than fifty priests from all over the country. A second mass was sung by the Rev. Father Laurent, A.A. for those pilgrims hailing from Jerusalem who, owing to lack of space in the little church, were unable to attend the service of His Beatitude. In the af-

ternoon, a Pontifical Benediction in the name of Pope Pius XII was conveyed to all present. Noticeable among those attending was a group of about a hundred pilgrims, led by a Franciscan Father of Polish origin, Father Sabin: these were Catholics who had managed to escape from behind the Iron Curtain and find refuge in Israel.

BISHOP LILJE OF HANOVER IN ISRAEL

On March 29th, the Right Rev. Dr. Hanns Lilje, Lutheran Bishop of the *Landeskirche* of Hanover and former President of the Lutheran World Federation, arrived in Israel for a three-weeks' stay as guest of the Government. He toured most of the country, visiting sites of Jewish and Christian interest and, especially, the Lutheran institutions established here. While in Jerusalem, the Bishop was received by President Ben-Zvi, the Deputy Minister for Religious Affairs and the two Chief Rabbis. He was also the guest at receptions given in his honour by the Minister for Religious Affairs and by the Counsellor for Christian Affairs.

According to the Hanover *Evangelischer Pressedienst* of April 23rd, the Bishop stated in a "round table" conference held after his return that what had impressed him most was the determination and will to reconstruct the country which he had noticed throughout Israel. He pointed out that the Jewish population numbering little more than a million and a half is surrounded by 40 million Arabs, who are persistently in opposition to the State of Israel and whom the Jews have to face all alone, practically without allies. All their strength, he said, lies in their courage and tenacity, in their diligence and industry and, especially, in the spirit of solidarity which helps them to weld the heterogeneous elements of their nation into one unit.

The Bishop was further impressed by the religious spirit of the people. He felt that the substance of the State was fundamentally Jewish, even though by no means all adhered to formal orthodoxy. This was particularly demonstrated in the way the Sabbath is observed, when nearly everything throughout the country comes to a standstill. Where in the world, he asked, is there a Christian country in which Sunday is sanctified in a similar fashion? This strict observance of the Sabbath is the best proof that Judaism in Israel is deeply rooted in biblical sources.

SIXTH ANNUAL NATIONAL BIBLE CONFERENCE

From March 30th to April 2nd, the sixth Annual National Bible Conference was held in Jerusalem. The central theme of the Conference was "The Return to Zion and the Redemption of Israel". The main books of the Bible under study were those of Haggai, Zechariah, Malachi, Ezra, Nehemiah and the "Consolation Chapters" in Isaiah and Ezekiel.

The opening session, attended by about a thousand people from all over the country including a considerable number of Christians, was addressed by the Prime Minister, Mr. David Ben-Gurion. The Conference was organized by the Israel Bible Research Society which now has a countrywide membership of 2,000, and is shortly to sponsor the formation of a World Society for Bible Studies.

AMBASSADOR GILBERT FOREST PLANTED IN GALILEE

On April 3rd, among the hills of Galilee, in the forest named after Monsieur Pierre-Eugène Gilbert, the Ambassador of France, the last of 50,000 saplings were planted in the presence of the Foreign Minister, Mrs. Golda Meir, Monsieur Gilbert and many prominent guests including all the Superiors of the French religious institutions in Israel, as well as numerous monks and nuns.

The following is a letter received from the Mother Superior of a Convent in Galilee, who was present at the ceremony:

"Please accept my sincere thanks for your kind invitation on the occasion of the planting of the forest in honour of our Ambassador, Monsieur Pierre-Eugène Gilbert.

"Thank you for the token of affection for France as expressed by this gesture.

"Thank you for having opened the ceremony with our national anthem, which we usually miss, and which stirred our hearts.

"Thank you for having united our two flags.

"Thank you for the praises bestowed upon France.

"Thank you also for providing the guide who so kindly sustained us with food during the return journey and who knew so well how to interest us in the districts through which we passed—that magnificent, mountainous region.

"Allow me also to congratulate the ardent pioneers who are reclaiming the mountains. What fine work! We admired the land full of promise where vineyards and orchards have been so well planned and where so many wells have been drilled to bring life back to these abandoned regions.

"Our congregation has been in existence in this country for more than a hundred years and we, who are now living, are happy to see the fulfilment of the Holy Scriptures which promise the future to the children of Israel.

"May I convey to you, dear Sir, and to the organizers of this joint day of celebration, my sincere greetings in the name of our Lord."

LARGE GROUPS OF PILGRIMS VISIT FOR EASTER

On April 7th, a group of eighty Philippine pilgrims crossed into Israel from Jordan. The party was headed by His Exc. Mgr. Manuel P. del Rosario, Titular Bishop of Zerta and Coadjutor of the Bishop of Calbayog City.

The pilgrims were met by the Honorary Consul-General for the Philippines in Israel and by representatives of the Ministries for Foreign and Religious Affairs. During their three-day tour of the country, the group visited Holy Places and a number of new towns and settlements.

25TH ANNIVERSARY OF JERUSALEM Y.M.C.A.

From April 13th to 19th, the Jerusalem Y.M.C.A. celebrated the 25th anniversary of the opening of its present building. Greetings were received from the International Committee of Y.M.C.A.s in New York, the Nazareth "Y" Board, Government officials and many friends. The Jerusalem Rotary Club announced its intention of honouring the General Secretary of the "Y", Mr. J. Leslie Putnam, by planting trees in his name in a new Rotary Forest to be planted in Israel.

The week was filled with special sports events, a lecture on the Dead Sea Scrolls by Dr. John C. Trevor, a reception given by the Community Council to more than three hundred friends of the "Y", and an organ and choral programme performed by the "Y" Chamber Choir and members of the Israel Bach Society.

The Israel Broadcasting Service, Kol Zion La'Golah, included an interview with the "Y" General Programme Secretary, Mr. Herbert L. Minard, which was broadcast to England and the United States.

REPRESENTATIVE OF "CHRISTIAN FRIENDS OF ISRAEL" VISITS HERE

On April 15th, the Rev. Richard Stoehr of Minneapolis, representing the "Christian Friends of Israel" in his city, arrived here to attend the Tenth Anniversary celebrations. He stayed in Israel until June 19th,

touring the country and doing research in the Zionist Archives on the contribution of Christians to the formulation and realization of Zionism.

While in Jerusalem, the Rev. Stoehr was received by the Deputy Minister for Religious Affairs, Mr. Z. Warhaftig, the President of the Hebrew University, Dr. B. Mazar, and Dr. Yigael Yadin.

ISRAEL'S TENTH ANNIVERSARY

On April 22nd, the tenth year of the existence of the State of Israel was ushered in by a ceremonial session of the Knesset, in the course of which, Prime Minister Ben-Gurion reviewed the sequence of events that marked the first decade of the State. A memorial ceremony had previously been held in Jerusalem, on April 17th, for the six million martyrs of the Nazi holocaust. This was followed by a Day of Remembrance on April 23rd for the sons and daughters of Israel who gave their lives during the War of Independence.

The Tenth Year celebrations proper began on the eve of the 24th with the lighting of a beacon at the Tomb of Theodor Herzl, from which torches were kindled all round Mount Herzl by new immigrants—who had arrived during the past year from eleven different countries—"to honour the Ingathering of the Exiles". The celebrations came to a climax next day, when an impressive military parade and march-past took place in the Capital; and they were brought to a close by a reconstruction of the historic session at which the Proclamation of Independence was read. The Year will be marked by a Tenth Anniversary Exhibition in Jerusalem, a variety of celebrations in towns and villages, and conventions of friends of Israel from many countries.

Greetings from All Parts of the Globe

On the occasion of the anniversary, hundreds of cables conveying greetings were received by the President, the Prime Minister and the Minister for Foreign Affairs, from Heads of State, statesmen, public leaders in all walks of life, from Jewish and non-Jewish communities throughout the world, as well as from various institutions and individuals.

Among those who sent their congratulations to the President were the Emperor of Japan, the Kings of Belgium, Denmark, Greece, Laos, Norway, Sweden and Thailand, Queen Juliana of Holland, and Elizabeth, Queen Mother of Belgium.

Greetings were also received from the Presidents of Argentina, Bolivia, Brazil, Burma, Chile, Cuba, the Dominican Republic, Finland, France,

the German Federal Republic, Guatemala, Hungary, Iceland, India, Italy, Mexico, Panama, Peru, the Philippines, Poland, Rumania, Salvador, Switzerland, the United States, Uruguay, the U.S.S.R., and Yugoslavia. Among other well-wishers were the Prime Ministers of Ceylon and Poland, Sir Winston Churchill and Mr. Dag Hammarskjold, Secretary of the United Nations.

Greetings and congratulations were also received from leaders of various Churches in Israel as well as from Christian groups abroad.

Guests and Greetings from Finland

Sometime before the inaugural celebrations of the anniversary, two large groups of pilgrims from Finland arrived in Israel to bring greetings and gifts on behalf of their respective organizations. The first group, led by Pastor Urho Muroma of the Biblical Seminary of Kauniainen (near Helsinki), brought a magnificent rug ("The Burning Bush"), designed by the Finnish artist Ilvessano and woven by the "Friends of Art Workshop". The rug, a gift to the nation, was presented to Mr. Sprinzak, Speaker of the Knesset, and will adorn one of the halls of the future Knesset building.

The other group, representing the Carmel Society of Finland and led by the Society's Secretary, Mr. Veikko Verho, came to plant an additional 1,600 trees in the Finland Forest near Jerusalem, at the cost of 800,000 Finnish Marks. In a written address presented to the Jewish National Fund, Pastor Yrjő A. Nummi, President of the Society, and Mr. Veikko Verho explain that the Christian donors of the above-mentioned sum wish, in this special way, to express their joy at the fact that the Holy Land is once more inhabited by the Chosen People. "We see in this fact the fulfilment of the prophetic predictions of the Holy Scriptures, and we wish the ten-year-old State of Israel, its people and its land, continuous blessings from God and the protection of His Mighty Hand. We pray for the peace of Israel."

Greetings from Norway and Denmark

On April 23rd, Pastor Per Faye Hansen informed the President's Office that Norwegian Christian friends of Israel had collected in Norway a sum of 8,000 Crowns for the planting of trees in the hills of Jerusalem. His message concluded with the following words: "Please receive this as a token of our Christian gratitude for the wonderful inspiration we received through the restoration of the State of Israel and the pioneering work of your people."

On the same day, Ellen Maria Moeller, Inger Sund, Olga Andersen and Sven Sőrensen, on behalf of the Danish Friends of the Scandinavian Carmel Institute and Seamen's Church in Israel, sent a message to Prime Minister Ben-Gurion to convey their greetings and congratulations and to inform him that, in appreciation of his idea of the importance of the Negev and in admiration of his personal pioneering work, they have collected the sum of 1,200 Danish Crowns to be used as he may wish, for the encouragement of pioneering in the Negev.

A Message from the Editor of a British Pentecostal Paper

Mr. Lawrence N. Dixon, Editor of "The Boundary", a Pentecostal paper published in Bromley, Kent, wrote the following to the Editor of this Review: "The interest of the Pentecostal and other Evangelical Churches in every country lies particularly in the fulfilment of those prophecies in the Word of God to which we have been looking forward and which we have preached for so many years. It has long been our conviction that Israel would return to the Land that is hers by divine appointment and that her industry, vision and determination of purpose will, ultimately, find their consummation in the long-awaited coming of her Messiah.

With minds and hearts aglow, in anticipation of the wonder and glory of His Kingdom which will never pass away, the Pentecostal Movement throughout the world rejoices with Israel on the Tenth Anniversary of the fulfilment of Ezekiel's prophecy: "Thus said the Lord God: behold I will take the children of Israel from among the Gentiles whither they be gone, and will gather them on every side and bring them into their own Land; and I will make them one nation in the Land upon the mountains of Israel."

Greetings from German Friends

In a letter to the Editor of this Review, the Oecumenical Sisters of Mary in Darmstadt wrote as follows:

"The day marking the tenth year of Israel's existence is, for us too, a day of joy and celebration on which we recall the great things that God, the Lord of Israel, did to His People. For He made His Word come true as spoken through the Prophet Isaiah, 66:8. On this day we therefore heartily greet you with the prophecy of Isaiah 51:3 and wish you every blessing."

In beautiful lettering, the following words of Isaiah were added:

"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day or shall a nation be born at once? And yet, as soon as Zion travailed, she brought forth her children."

"For the Lord shall comfort Zion: He will comfort all her waste places; and He will make a wilderness like Eden, and a desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

The Editor also received a letter from Dr. Gerhard Opitz, on behalf of "Friends of Israel" in Hamburg, saying: "All of us who pray here for Israel and Jerusalem take part in your joys and in your sorrows at this time which is, for all of you, a time of great decisions." The message ended with the following quotation from Isaiah 41:8-20:

> "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.
>
> Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.
>
> Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.
>
> Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.
>
> Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.
>
> For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.
>
> Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.
>
> Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.
>
> Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.
>
> When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together.

That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it."

ISRAEL'S POPULATION PASSES TWO MILLION MARK

At the beginning of May, the population of Israel passed the two million mark, according to the Government Statistician, Professor Roberto Bachi. Since the establishment of the State in 1948, 70 per cent of the increase derived from immigration and 30 per cent from natural increase. It is estimated that there are 46-47,000 Christians, 20,000 Druzes and 150,000 Moslems.

AT THE BIBLE EVANGELISTIC MISSION

On May 15th, the Rev. J. Whitfield Foster, Superintendent of the Bible Evangelistic Mission in Jerusalem since 1947, left the country for a lecture tour in the United Kingdom and other countries. He intends to present a true picture of present conditions in Israel to the Pentecostal Movement and to bring them an accurate record of the achievements of the State since its inception. The Mission will, in the meantime, be cared for by the Rev. and Mrs. Arthur Ransome.

GIFT FOR THE HEBREW UNIVERSITY FROM CHRISTIAN DONOR

The Hebrew University has lately received a gift of 100,000 Dutch Guilders from a donor in Holland who wishes to remain anonymous, for the endowment of a lecture hall for biblical studies. These studies will also include research into the history and character of the religions deriving from Judaism.

A devout Christian, the donor, in a letter to the Israel Consulate in Amsterdam, stated that the gift was made because "I would like to show the Jewish people with what great admiration and sympathy I have followed the re-establishment of the Jewish State in the land of their forefathers, and with what even greater sympathy I have followed the defence of their regained heritage. Israel goes about its ways quietly and

determinedly under the wise guidance of its leaders, in spite of strife, slander and injustice, proving to mankind once more how a small people can also be truly great when confident of its rights and having faith in God".

"Coming from our faith in the Bible and God's Word, I see Israel's development at present as the historical realization of God's promise to the Patriarchs. Everywhere I see the fulfilment of the prophecy, the remnant of this people all over the world—sometimes after centuries of domicile—severing their ties and setting out for Jerusalem . . . home."

IN MEMORIAM

DR. LINCOLN HALE

When we said *Shalom Velehitraoth* to Dr. Lincoln Hale last April, we felt sure that he would be back with us within a very short time. So much had he become a part of the general endeavour to develop this country that his return seemed only natural.

The short history of our young country is exemplified by the work and determination of men of vision. The men who helped create the State have been endowed with this extraordinary mixture of vision and practical sense.

In Dr. Hale we found such a combination. A great humanitarian, Dr. Lincoln Hale believed in us, in what we were doing, what we were striving to do, and in what our State stands for: he understood the background against which the State was established. He felt for the multitude of refugees that flocked into Israel, and sensed the link between the present-day enterprise in our country and the vision of the prophets of biblical times.

With his practical sense, he gave all his energy to direct the generous American aid to our various development activities. The United States extended a helping hand to Israel when it was most needed, a fact which will never be forgotten by us, and Dr. Hale was here to guide it in Israel's most formative years. The United States could not have found a better representative to bring to us the message of international co-operation and endeavour towards a free and better world.

As a personality, Dr. Lincoln Hale represented the combination of the material and the spiritual, the worker and the scholar. He started as a manual labourer and succeeded in ascending to prominence in the spheres of knowledge and culture. His early life brought him close to the everyday hardships and problems of the worker in pursuit of livelihood and happiness. His scholarship and learning made him comprehend the spiritual forces and historical traditions which motivate and determine the course of development and progress both of the individual and the nation.

We were honoured to work with Dr. Hale. His sympathy with our ideals has been equalled only by that of the staunchest friends of Israel and the Jewish people throughout the ages. What is more significant than that he met his Creator while delivering a lecture on Israel? This symbolizes his bond with Israel, with its people and its spirit.

There could not be better evidence of attachment to the Land of the Bible, the Holy Land for many religions and creeds, than his wish to have his ashes brought here to their last resting place.

Dr. Lincoln Hale is no longer with us. We wish to convey our condolences to Mrs. Hale, who was always at her husband's side, sharing his heavy responsibilities, his joys and his sorrows. Together with her, we mourn his passing away with the deepest grief.

All of us who knew him and worked with him have lost a close and true friend. Israel has lost a devoted and faithful supporter.

Blessed be his memory.

LEVI ESHKOL,
Minister for Finance

FATHER ALEXANDRE LANNES, O.S.B.

"When we saw the flag of the Monastery at half-mast, we had a premonition of tragedy", wrote the notables of Abu Ghosh on offering their condolences to the Consul-General of France in Jerusalem. The death of Father Alexandre Lannes, a veteran Palestinian who arrived in the country as a young man in 1903 and left in 1954 with regret,—when recalled by his superiors,—was a severe blow to the inhabitants of Abu Ghosh and to the entire French Colony.

By origin he stemmed from Béarn, that region in the South of France from which came the proud and excellent King Henry IV, and it often

seemed as if Father Lannes had inherited some of that King's characteristics: taking only brief note of what lay behind, he would rush into action and postpone accounts until after the event. This was Father Alexandre Lannes as he arrived in Palestine—then completely under the Ottoman yoke—just when a treaty was being put into effect which would guarantee the rights of France. Several years previous to his arrival, fanaticism had provoked the massacre of Christians in Asia Minor.

The house in which he first lived stood on a bare hill called the "Mount of Scandal" because tradition associates this spot with the palaces that King Solomon built for his pagan wives. This stony site was transformed with calm obstinacy into a vast green forest. The Father, continuing an old French tradition, opened a seminary there for the young Syrian Catholic Clergy. In his class, attentive silence often alternated with general mirth caused by some spicy comment.

The 1914–1918 war gave him the opportunity to serve his country as an orderly at the Hôpital Complémentaire in his native city; later he used the knowledge and experience gained there for his small dispensary in Abu Ghosh where he treated wounds and sickness with great success.

In 1931 he was put in charge of the property of the French Government at Abu Ghosh. The excellent administrator of the 'Mount of Scandal' here revealed himself as a knowledgeable archaeologist. Father Alexandre completely cleared the church with its bright-coloured frescoes and the vaulted arches resting on small columns. Then he excavated the Roman bath with its immense walls, which became the crypt made unusual by an altar set in front of the clear spring in a rock basin. Later, together with the Director of the Ecole Biblique, he undertook excavations that brought to light the ruins of an Arab caravanserai and a hostelry of the Knights of St. John. The Father was a worthy successor of the Knights, to the point of espousing their hypothesis which identifies Emmaus with Kyriat el Enab.

He was a perfect host and treated his visitors royally, inviting his guests to appreciate the light wine which he himself made and which, without being Jurançon, had its own particular bouquet. All tourists were welcomed without distinction; the Father loved to show them the curiosities of his little kingdom, the clear stream, the stone of the Legio Fretensis, the tomb of the unknown Knight, and the scraper used by an ancient Canaanite tanner.

In addition to his talents, the Father was blessed with a sympathetic understanding. He ministered to the soul; he had a heart overflowing

with charity which inspired confidence. People would tell him everything and he listened to all with benevolence, discussing and straightening out their problems with them. Above all, he would not tolerate evil spoken about neighbours or friends. His devotion reached out to the most insignificant details, to household cares as well as to the problems of the hen-house.

He was also a great peace-maker. He maintained courteous and friendly relations with the people of the neighbouring kibbutzim, Kiryat Anavim and Ma'ale Hahamisha. It was largely thanks to him that the village did not suffer like so many others. However, when the cannons of the Arab Legion pounded Ma'ale Hahamisha, anything could have happened, even to the crowds of people huddled in the vestibule of the Monastery and in the crypt of the church. Nothing did happen. But one evening in June 1948, the Commander of the Jewish forces entered the Monastery followed by three officers. "Father Alexandre, is there anything you need?", and addressing his men, "Write down what Father Alexandre tells you." And the next day at noon, a truck arrived with supplies.

Father Alexandre is no more; in accordance with the Latin saying: "Defunctus est," he did his duty, an example and model for all. His homeland, France, has awarded him her highest recognition, the Légion d'Honneur: God has awarded him His Heaven, the reward of the Righteous.

Père L. C. Brunet, a.a.,
Chevalier de la Légion d'Honneur,
Croix de Guerre 1939–45.

ARCHAEOLOGICAL FINDS AND ACTIVITIES IN ISRAEL, 1957-1958

by J. Leibovitz
Department of Antiquities

I. The Coastal Region

Shavei Zion. The excavations at Shavei Zion were resumed by the Department of Antiquities after an interval of two years and were conducted by Mr. M. Prausnitz (see "Christian News from Israel", Vol. VI, No. 3-4, 1955).

The entire foundation of the church was cleared, with the exception of the eastern part of the nave and the south wing which had been destroyed four years previously during the construction of the highway. The atrium (vestibule) still remains to be excavated.

Certain sections of the floor have twice undergone repair with the result that, in some places, three levels of floors were found. The third level can be dated with the help of the burnished Greek inscription in the mosaic of the atrium, which mentions that the floor was dedicated in the year 611; according to the Tyrian era this would correspond to the year 485-6 of the Christian era. The discovery this year of a fragment of marble belonging to the choir-screen and bearing a date corresponding to the years 320-330 C.E., adds weight to the supposition that the first foundation of the church must be attributed to the time of Constantine the Great. The plan of the church recalls that of the Constantine church in Bethlehem. The excavations of 1957 revealed that the church had been wilfully destroyed, an iron axe having been found at the foot of the wall. The building was richly decorated, as bear witness the wall fragments decorated with mosaics and tesserae made of glass paste, the marble tiles with traces of inlay, and the fragments of wall frescoes bearing geometric designs. The mosaic of the floor is of very fine workmanship and contains up to 120 stones per 10 square centimetres. The central medallion of the northern aisle is of particular interest.

A nearby cemetery was also examined; it contained objects dating from the second century B.C. Potsherds of the Hellenistic and Roman periods were gathered from the area. The site can perhaps be identified

as Nea Kome which is known to have been situated between Achzib and Acre.

Acre (*The Crypt of St. John*). The Department of Antiquities, in collaboration with the Government Tourist Corporation, decided to continue clearing the Crypt of St. John of the Crusaders. Debris had accumulated to a height of 4 metres, and the columns were almost entirely buried, leaving in view only the ogives of the arches. Work was directed by Dr. Z. Goldman who concluded that the building had been filled with earth in the 16th and 17th centuries, when it was apparently brought into use again. Various walls, as well as a large cistern, were constructed inside the hall towards the end of the 18th century, under the government of the Druze Emir Fakhr ed-Din, who tried to convert the fortress of the Order of St. John into his personal residence. After clearing the debris, it was possible to ascertain that what was later used as a door had originally been a window and that at the original floor level there were doors in the walls, suggesting that this hall might have served as a refectory in Crusader times. The roof of the hall was supported by three columns in the early Gothic style. The westernmost column, when entirely cleared, was found resting on foundations hewn in the rock and penetrating and destroying earlier buildings on several levels. These levels contained walls of dwellings and potsherds dating from the end of the Hellenistic period.

Haifa. Rav-Seren A. Ben-Elie, Director of the Maritime Museum in Haifa, informed the Department of Antiquities of the acquisition of a helmet found by fishermen in the sea about 200 metres from the Ashkelon shore at a depth of about 28 fathoms. The helmet is of the Attic type, without a nose-protector, and shows in its back section marks of an axe-blow. The bronze helmet still retains traces of inlaid decoration in the form of foliated scrolls. Rivets and holes on the hanging side-flaps suggest that the helmet was adorned on each side by rams' heads which have now disappeared. Dr. G. Radan dates the helmet to the end of the sixth century or the beginning of the fifth century B.C.

Benyamina. Dr. H. Hamburger reported the discovery of a slab of stone with a Greek inscription of five lines dealing with repairs made to aqueducts in this region at the time of the Proconsul Flavius Florentius. The inscription has been transferred to the Department of Antiquities.

Caesarea. Excavations were resumed this season under the direction of Mr. S. Yeivin, Director of the Department of Antiquities, who was assisted by Mr. S. Levy. As in the previous year, the purpose set was to enlarge the area under excavation. Efforts were concentrated on the

southern and south-eastern section of the region, to lay bare the superstructure of the ancient Arab section.

The excavators made an unexpected discovery: a sculptured fragment of marble which was found about 300 metres from the excavation. Mr. Levy opened a secondary trench at the spot indicated. As a result, he was able to collect about a hundred fragments which, when put together, formed the body of a sarcophagus sculptured in marble. This sarcophagus is unfortunately incomplete; a detail illustrated below represents Leda with the Swan.

Ashkelon. The pedestal of a column was found close to the display of antiquities. It is of rectangular form, bearing on its four sides a candelabrum of six branches with the *ethrog* and the *lulav;* only the front side has been preserved. This pedestal must have belonged to an ancient synagogue.

Erez. While working their fields close to the country's southern border, members of Kibbutz Erez found a statue of a female griffin resting her front paw on a wheel with six spokes. The statue, the symbol of the goddess Nemesis, is now on display at the Department of Antiquities. Stylistically it has many points in common with the statue of a male griffin from the frieze found in the ruins of Trajan's Forum in Rome and now in the Lateran Museum. The Erez statue bears on the front of its pedestal a Greek inscription according to which the statue was dedicated in 210-211 C.E.

II. The Inland Region

Huqoq. During the winter of 1956 several burial places were found to the north-west of the village of Huqoq. Mr. B. Rabbani was able to clear three of these burials. They were of the type common during the Roman period, hewn in the rock with a small opening to the south and having loculi (kokhim) in all directions. The first of these graves alone contained nine loculi and three ossuaries as well as pottery of the second century C.E. Lamps of the Herodian period were found in a depression dug in the rock. There were also nine loculi in the second grave and pottery in two strata, from the second and third centuries C.E. The third grave contained only three loculi and absolutely no pottery. Two other graves were found near caves which belonged to the First Canaanite period. These caves probably belong to the tell situated on the hill nearby (Early Bronze, Late Bronze, Hellenistic and Crusader periods).

Alumoth (Khirbet Sheikh 'Ali). With the resumption of excavations,

Mr. M. Prausnitz set out to check the extent to which the upper level bears affinity to the Ghassulian period, or the relationship between this level and Jericho Stratum VIII, which is dated to the Late Neolithic period. It was found that the upper level of Alumoth can be related to Jericho VIII. Signs of denudation were found between the highest stratum and the lowest, partly opened up in 1956. In the lower level, hand-made highly polished sherds belonging to small cups or bowls, as well as a certain number of sherds with incised decorations, were brought to light. In addition to this pottery, discovery was made of rectangular dwellings within courtyards paved with pebbles. Under the floor of two rooms in the lower stratum, there were headless skeletons in contracted position, and flint implements, but no pottery whatsoever. It would seem that the corpses had been decapitated before burial. The stone artefacts that accompanied the skeletons typify the Early Neolithic period, just like the basalt vessels and implements that are so characteristic of this period in the Jordan Valley. The total absence of pottery is also significant.

Hazorea. In November and December 1957, Mr. E. Anati lead a second campaign of excavations at Hazorea where he had discovered a necropolis of the Bronze Age (transition from the Early Bronze to the Middle Bronze Age). Twenty shaft tombs were found with a large amount of pottery typical of the period, as well as copper implements. One of these tombs consisted of twenty burial places with niches hewn in the rock for the funerary cult. Another burial was covered with a heap of stones.

Kfar Baruch. In the course of work undertaken near the Kishon River in the Plain of Esdraelon at Kfar Baruch, several ancient tombs were found: they were cleared by Dr. Z. Goldman under the auspices of the Department of Antiquities. Two rock-hewn tombs with loculi, of the first and second centuries C.E., contained ossuaries, pottery, glass objects and lamps: one of the ossuaries was inscribed in Greek with the name of Judah, son of Thaddeus.

Tirat Zvi. An ancient tomb was brought to light while the ground for a silo was being dug in the lands of Kibbutz Tirat Zvi. The tomb was cleared by Mr. N. Zori for the Department of Antiquities. It comprised one room with a vestibule on the north-eastern side, obstructed by stones. Bones had been scattered on the ground, while heads were placed near the walls of the cave. More than 200 objects were found, dating from the Early Bronze I period and the beginning of Early Bronze II—among them, two large basalt cups, each with four vertical handles, several copper implements and a clay statuette: the rest of the cache consisted

Mosaic pavement from Shavei Zion

Helmet from Ashkelon

Sarcophagus from Caesarea
(Detail)

The Griffin (Nemesis) from Erez

Implements from Mezer

The Palm-Tree

The Menorah

Mosaic pavement from Nirim

of pottery of baked clay and included several general types—more than forty small cups (some with ear-handles, others with beak-handles), cups with raised basket-handles and more than sixty small jugs (with basket-handles or small ear-handles). A number of pottery items bore a red wash and were polished.

Beth She'an. In May 1957, a mausoleum (5.70 x 5 metres), found to the south of the Byzantine wall, was cleared by Mr. N. Zori. Constructed of roughly hewn basalt blocks and plastered inside and outside, the mausoleum was closed with a thick door of basalt and contained six burials intact. In the tombs, sixty-six skeletons were found, together with pottery, metal ornaments, lamps, coins (from the third and fourth centuries A.D.), a large number of glass objects consisting of ointment pots and other receptacles, bracelets, and necklace beads (one of which had the form of a small amphora).

Mezer. A Chalcolithic site was discovered at Kibbutz Mezer. Excavations were led by Mr. Moshe Dothan in selected areas of the tumuli (B and D), and soundings were made by him in other zones (A, C, and E).

One of the noteworthy results of the season was the discovery of an important settlement on the westernmost line of hills at a place situated on the ancient Sea Road (Via Maris) which connected Egypt with Syria. Another important result was the clarification of the stratigraphy of the end of the Chalcolithic period. The ancient inhabitants of Mezer supported themselves mainly by agriculture and cattle breeding that, in a region lacking water, would have been entirely impossible without recourse to cisterns—which must have been hewn in the rock with metal implements. Five such implements were found during the first season of excavation.

This season three zones were examined (B, D, and E.). Under the pile of stone in Zone B, constructions were discovered on three different levels; one construction measuring 10 x 6 metres consisted of two rooms, and in the upper stratum a rectangular building was excavated consisting of three rooms. All the superstructures were well preserved; and discovery was made of a cistern well, hewn in the rock to a depth of 5 metres, which must have served as a reservoir for water.

In Zone D, a large apsidal building was found, the walls of which remained standing to a height of about 2 metres. In the lowest floor of this building, a pit was cleared and found to contain the remains of domestic animals.

According to the evidence deduced from the pottery, the lowest level corresponds to the end of the Ghassulian culture (approximately 3400 B.C.) which is so-named after Tuleilat Ghassul, where this culture was first found. The upper stratum belongs to a phase of culture which partially follows the Ghassulian tradition, but which already gives evidence of many elements of a new culture which attained its highest degree of development in the following period, i.e. the Early Canaanite (3200 B.C.)

Azor. Ossuaries in the form of small houses—dating from the end of the fourth millenium B.C.—were found near Azor, not far from Tel Aviv. By accident the tomb was partially destroyed in the course of work: it was about 10 metres long and contained an infinite number of ossuary fragments, as well as complete ossuaries and Chalcolithic pottery. The most important point is that the form of these ossuaries gives us an idea of the dwellings that the people of this period used.

Most of the ossuaries were almost rectangular in shape with a very high opening in the front wall, and several were built on four supports. The roofs were gabled and the houses were decorated with a number of motifs painted in red, which at times deteriorated into simple horizontal bands of colour. Above the entrance there was a free independent superstructure often decorated with a pair of eyes or a protruding nose and other details of the human face. A circular ossuary, which makes its appearance for the first time, is of special interest as it suggests that, in this period, there might have been similar circular dwellings constructed of reeds bound together at the top. The excavations were conducted on behalf of the Department of Antiquities by Monsieur Jean Perrot, assisted by Mr. S. Moshkovitz.

Jerusalem. South-east of the tombs of the Sanhedrin, two tombs of the Late Roman period were recently found. Mrs. O. Negbi and Mrs. L.Y. Rahmani were put in charge of the excavation by the Department of Antiquities. One burial contained the remains of a man who must have been middle-aged and who was buried in a wooden coffin of which only the nails remain. The other tomb contained a decorated lead sarcophagus in which a young woman had been buried with her jewels and a doll made of bone. These finds were connected with a bracelet of imitation jet (imported from Gaul or Britain), golden ear-rings and small plaques of gold-leaf forming a diadem and printed with the portraits of Julia Mammea (222-235 C.E.) and Pupienus (238 C.E.), and the approximate date of the burial was thus estimated.

In concluding his survey of the Valley of the Cross, Mr. Rahmani discovered the remains of a rock-hewn Nymphaeum consisting of a central basin, measuring 6 x 5.60 metres, with a clearing vat in the middle. This basin was surrounded on each of three sides by three small semicircular niches with pools at the bottom. The water flowed from tanks into these niches, falling to the upper part of the small pool, and from there, through an aperture, flowed towards the central pool. A pottery clay pipe conducted the water to a small overflow reservoir. Finally, the water flowed through a lead pipe to a cistern at the foot of the Nymphaeum. The bottom of several of the pools and cisterns was paved with white mosaic, in which could be distinguished three superimposed layers, each layer coarser than the preceding one. The pottery indicated that the Nymphaeum was constructed originally in the third century C.E. and continued to be used, with considerable repairs, until the sixth century C.E. After that, it served as a water reservoir for the land that was worked in the neighbourhood. The source of the water supply has not yet been discovered.

Ajjour. The remains of a church dating from the end of the fourth or the beginning of the fifth century were cleared by Mr. Ram Gofna of the Department of Antiquities. The church was of the usual basilical construction, paved with mosaics in geometric designs. Of particular interest are the remains of an altar at the front of the apse, and a small column found in the north wing; the column belonged to a row of pillars that decorated the gallery.

Gath. (Seasons 1956 and 1957). Two seasons of excavation were undertaken at Tell Sheikh Ahmed el 'Are Yni which is generally identified with the Gath of the Philistines; the excavations were carried out under the direction of Mr. S. Yeivin and, in his absence, of Mr. S. Levy. The site covers an area of about 200 dunams and includes the acropolis which rises at the northern end of the Tell. Three areas (A, D, and G) were examined:

Area A is situated at the north-west side of the acropolis. The upper levels were damaged by an early Arab cemetery which remained in use for several centuries. The tombs were dug into the Hellenistic and Persian strata which, as a result, were almost entirely destroyed. The scanty remains consist chiefly of round grain silos, several of which were plastered; there were also a number of ovens. During the second season of excavation, the second Israelite Stratum was reached; it had been damaged by the grain silos of the Persian period. The remains were discovered of houses

constructed on foundations of crude brick. Finds consisted of Iron Age II pottery, handles of jars bearing inscriptions of the *Lamelekh* type, and heads and torsos of Astarte statuettes of various types.

Area G is situated on the north-western slope of the Tell. During the first season of excavation, remains of the fortifications were discovered. A part of the glacis was cleared, and was found to be made of beaten earth covered with large clay slabs about one metre in length. A wide wall, built of crude brick, was fortified with towers. Superimposed on this was the wall which can be dated to the period of the Judean Monarchy. The glacis probably surrounded the entire Tell.

Area D, located at the southern periphery of the plateau of the Tell, yielded remains of the Chalcolithic period and of the Early Canaanite II Age (end of the fourth until the middle of the third millenium B.C.). Several strata of occupation, often separated by traces of fire, were distinguished among the remains of houses of crude brick varying in size and shape from one level to another. During the season of 1957, the two upper strata (Early Bronze II) were examined minutely. Each small room of the upper stratum had just under the surface of the ground its oven or hearth paved with pebbles. The rooms of the rectangular houses in the next stratum were better preserved and were plastered with reddish clay. All the doorsteps were furnished with a threshold of stones or pebbles, and a cobbled street ran between the dwellings of this level. Of special interest was an apsidal structure which may have been intended for ritual purposes and which had undergone several stages of repair and modification. In its earliest state, the room had been rectangular, paved with clay and small pebbles, with a circular clay platform in the centre. In the following phase, the platform had been reinforced with narrow walls connecting it with the walls of the room, and the pavement had been repaired. In its third phase, the central platform was raised by a covering of beaten earth, the floor was raised again and a semi-circular platform was built with lozenge-shaped bricks, its southern portion giving it an apsidal shape. The room was found filled with ashes to a depth of approximately 50 centimetres. Near the north wall, just above the floor of the preceding level, a large hippopotamus bone was found on an Early Bronze II platter with a red criss-cross burnished slip. One of the rooms of Stratum II contained a group of seven or eight skeletons lying in disorder, with remains belonging to the Early Bronze II Age. The room was sealed up, very likely at the moment when the building, fallen in ruins, was cleared for re-occupation following one of the fires that separate the phases of Stratum II.

Among the many finds in this area, there are jars with ledge-handles, vases of the Abydos type, animal figurines of baked clay, flint implements, etc., as well as a large quantity of charred grain.

Hourvat Ma'on (*Nirim*). Towards the end of February 1957, during the construction of the road near Kibbutz Nirim, traces of a mosaic pavement were found. Excavations undertaken by Mr. S. Levy of the Department of Antiquities brought to light the remains of an ancient synagogue. This was orientated towards the north-northwest and consisted of a nave, measuring 5 x 9 metres, paved with mosaic and divided into aisles by a row of six columns on each side. The semi-circular apsis is situated at the northern end, and between it and the nave the floor dips 10 centimetres below the level of the nave. In the centre of the lowest part, which is paved with mosaic in a geometric design, are the foundations of the Ark of the Law. Traces of four columns would lead to the supposition that a screen separated the Ark from the nave. Adjoining the east of the building there was a cistern (possibly a ritual bath) with a water reservoir nearby fed by a covered canal, which started at the south-eastern corner of the building.

The mosaic pavement of the nave was decorated with fifty-five medallions (of which thirty-six are preserved); the area is partitioned into medallions by vine-stocks issuing from an amphora in the southernmost row. These medallions contain representations of peacocks, elephants, panthers, a bird in a cage, a hen laying an egg in a basket, a bull, etc. The first two rows to the north contain the seven-branched *memorah* flanked by two lions, with the *shofar,* the *ethrog* and the *lulav* at their feet: below the lions are palm-trees flanked by two turtle-doves. Each of these motifs occupies two medallions. Above the *menorah* is an Aramaic inscription written on a *tabula ansata.* In addition to the coins found in the apsis, (the majority of Justinian I and one of Tiberius II, 6th century), there were a score of small rolls of metal (possibly amulets), several bearing traces of Hebrew characters, pommels of bone, lamps, bronze rings, etc., as well as ivory inlays probably belonging to the Ark of the Law which may have been made of wood.

ISRAEL AFTER TEN YEARS*

by Eugene Hinterhoff

Preparations are being made all over Israel to accommodate many tens of thousands of tourists, mostly Jews, who will be arriving this summer, probably from almost all parts of the world, except Russia, for the celebrations of the tenth anniversary of the existence of Israel as an independent State. The visitor to Israel finds a mood of great confidence and an inclination to think the worst ordeals now lie behind instead of in front.

The achievements of Israel during that turbulent period, since the end of the British Mandate, have been very impressive. Great reliance is placed on the fact that Israel has established diplomatic and commercial relations with seventy-five Governments in all five Continents. Membership in the United Nations, won against heavy opposition nine years ago, became the foundation of Israel's status in international law. At an early stage the United States declared that the preservation of Israel's independence belongs to the "basic tenets of her foreign policy," and entered into various commitments in this respect, without perhaps realising the immense price in Arab ill-will. A deep communion of spirit and policy has arisen between Israel and France, who face the same opponents. Increasingly intimate relations have been established between Israel and Ghana, which is modelling her various institutions on those of Israel.

In the military field, as a result of the victories over her Arab neighbours in 1948-49, and, above all, of the spectacular victory during the Sinai campaign of 1956, Israel has established herself as, with the exception of Turkey, the strongest military Power in the Middle East. The Israel leaders—without any boastfulness—express their confidence that Israel singlehanded could resist the attack of any Arab coalition, provided that it did not include a substantial number of Soviet "volunteers." Because of the respect which the Arabs have for a real force, the fighting qualities of the Israel Army (which is a small but faithful replica of the British Army) are the strongest deterrent in that part of the world.

* Reproduced from the London Gatholic weekly "The Tablet", April 12th, 1958, with the kind permission of the Editor.

In the development of the country, one of the most important achievements, as underlined by Mr. Ben-Gurion recently, has been the absorption of one million Jewish refugees—the remnant of the Nazi victories and refugees from the Middle East, and recently from Egypt and Morocco as well—and their integration into one people. This process of integration of different groups, coming from different countries and with differing standards, is being compared in Israel to "a pressure cooker," and indeed every visitor to Israel hears this expression almost immediately he has stepped on the tarmac of the modern Lydda airport from a majestic Britannia, a number of which have been purchased recently by the Israel airline, El-Al.

The trebling of the agricultural area—which has meant a tremendous effort in irrigation—and the building up of a modern and versatile light and heavy industry, the development of scientific institutions to the highest standard, and the great expansion of exports almost all over the world, especially to Africa and Southern Asia, are the achievements of which Israel can rightly be proud. In short, Israel, during her first decade since appearing on the maps of the world, has established herself as a modern nation-State of Western standards, militarily strong and politically stable, with a wise and dynamic leadership; a successful experiment in making an austere Welfare State.

These achievements can only be understood after a visit to Israel—that land of eternal contrasts between the Biblical past and an imaginative, sometimes futuristic, building up of tomorrow, which cannot but make a fascinating impression. A few days are enough to enable one to understand the feeling of quiet pride that is shared by all citizens of Israel, from the humble taxi driver to the Prime Minister, Mr. Ben-Gurion, who has already become a national hero and an historical figure.

And indeed, when one sees, for instance, the modern port of Haifa, bustling with life, with brand new factories rising up in the outskirts, or Tel Aviv, which, from a humble settlement, became in a few years a modern city with well over half a million inhabitants, with gleaming blocks of flats and fine hotels and streets crammed with American cars, industrial projects, and scientific establishments like Weizmann's Institute or the Technion, combining good taste in modern architecture with beautiful natural surroundings, one is quickly ready to share the sort of exaltation that prevails in the blossoming air of Israel.

What are the problems which Israel leaders are facing now, on the threshold of a new decade?

First of all there is the question so often asked in the West whether Israel is a viable State. But this question simply does not exist, either for the Israel leaders or for her people. For all of them, Israel has come to stay; and they also claim that this fact is being slowly accepted in the Arab world. They consider all the inflammatory tirades by Nasser against Israel either as routine rhetoric for mass consumption or as tactical manoeuvres against his Arab rivals.

In appraising recent events in the Arab world, the Israel political and military leaders believe that this present process of fermentation can give them valuable time to develop and build up their country, and above all—and this is the most important problem now—to absorb a third million of immigrants within its existing borders. Consequently, it goes without saying that Israel would never willingly agree to any return to the 1947 frontiers, or even to the revision of the present ones, and the Guildhall speech left a deep scar in many memories in Israel. Yet many Israel politicians and diplomats in frank conversation are ready to admit, in spite of all their sentimental ties with America, whose support made the State of Israel, that they would like to see Britain return one day to her traditional position in the Middle East.

The blue-prints of a plan to absorb that third million of immigrants have almost been completed; and great importance has been attached in these plans to the development of the Negev, which reminds a visitor of the films of the American Wild West. Its vast empty spaces first of all need water for irrigation; and at the same time it awaits the results of various geological missions, trying to find untapped raw materials, and, above all, oil. All these ambitious plans need for their realization a tremendous amount of creative energy, practical science, and, above all, foreign capital.

This brings us to a fundamental problem in the minds of Israel leaders today, as they realise that in 1964 German reparations will come to an end and it will also become necessary to begin to repay Israel Bonds sold (with much high pressure salesmanship) in the United States at a rate of some $100 million per annum. At the same time, they realise that, in spite of expanding exports, the economic difficulties of the country are of a very serious nature. It is enough to say that, whereas exports increased from $29.7 million in 1949 to some $108 in 1956, imports in the same year reached the figure of $363 million. And yet Mr. Ben-Gurion is reputed to have said that the laws of economics do not apply to Israel. He and all those responsible for the affairs of the country firmly believe that, given

a few years of relative peace, Israel will be able to weather another storm on her frontiers. They are also deeply convinced that Israel can become an outpost of Western civilisation in the Middle East, and, as a result of her intense scientific and intellectual effort, a pilot-scheme for all those who may wish to take advantage of her experience and achievements.

If only, they feel, Arab leaders would appreciate the sincerity of Israel's conviction, and perhaps all the advantages of co-operation with that laboratory and pilot-scheme!

WHAT IS THE THEOLOGICAL IMPLICATION?

by Dr. Helmut Gollwitzer

Professor of Systematical Theology at the Free University of Berlin

Eighteen days in Israel, back and forth across the length and breadth of the country, led by the best and most knowledgeable guides—each day packed chock-full with sightseeing and conversations, each occasion providing material for a lengthy discourse . . . Never have I been so fascinated by a country, so deeply drawn into its life. Nor is it thinkable, it seems to me, that this could have happened anywhere else. For this is not just another country. We had read and heard a great deal about Israel and followed its development for many years. Yet only a few hours after our arrival it appeared to us that all our reading had been useless. The reality before our eyes was incomparably more exciting, more forceful. It so gripped us that day and night our thoughts were only of Israel, and so were our dreams.

What makes this small strip at the eastern edge of the Mediterranean so fascinating? The incredible achievement of reconstruction; the intersection of all current world problems in this little corner; the calmness of its inhabitants in the face of the threat of extinction from all around them; the memory of the lot these people have left behind them; the process of transformation from a motley crowd of human beings into a nation, from homeless folk into settled farmers and workers; the interesting mixture of socialism and private enterprise; the contact between Occident and Orient. Yes, it is all these; and none is irrelevant nor is any one feature unique. Yet this country is the most exciting on earth because all these

various factors are rooted in the uniqueness of this nation and its relationship to this land.

During my flight to Israel I read Martin Buber's "Israel and Palestine" (Zurich, 1950)—a presentation of the different stages of the Zionist idea, deriving from the biblical bond and the interdependence between this people and this land. To the People of the Covenant belongs the Land of the Covenant; the separation of people and land is fatal for both, while their reunion brings a new lease of life.

What is the theological implication? If the Old Testament and the election of Israel are opposed to an incorporeal, a-historical spiritualism in the relationship of God, then spiritualism could also mean that all lands are equal—and equally irrelevant to the relationship between God and man. Is this then the meaning of John 4? And would the New Testament therefore oblige us to say "No" to Buber's thesis and thus to Zionism? Yet baptism does not do away with circumcision. The Church, embraced through faith, does not—according to Romans 11—reject Israel, it only adds to Israel a new host. The Church, which is not a people, has Israel as a people by its side; and does not deny Israel, the People of the Covenant. Nor then does John 4 dissolve the bond existing between the Chosen People and the Promised Land. In Christian circles, Israel's re-acquisition of its Land, if at all considered from a theological angle, has so far served only to excite apocalyptic imagination: it is usually interpreted as a date in the providential time-table of Redemption. But this does not take us very far. What deserves our attention is that this people is now gathering in this land, and building up a state and a society. If the New Testament cannot be understood without the Old, then the complete Bible is not to be understood without a talk with the Jews. What Christian arrogance to think they have nothing to say to us! They are full of the Bible, even the non-orthodox, reciting biblical quotations by heart as our old professors would recite Goethe. The Old Testament continually appears in prayers, customs, and in local and historical references. It is their most treasured classic, but one having an incomparably greater present-day significance than the Greco-Roman classics were ever able to gain in a later Renaissance: it is a constant source of self-revelation.

Ever since I set foot in Israel, I have been faced with the reality of Covenant and Law. For centuries this land was merely the location of memories while the people were in the ghetto keeping the Law in the abstract. Now both are together; what will become of this reunion? It is hard to understand why our students of the Old Testament do not come

here in droves, why they still prefer—as though nothing had happened—to make their way to Jordan. Certainly the greater number of historical sites are there—but here we now find the people, this people in its land; here are not only the stones of the Old Covenant, but its men and women.

As I write this, a national Biblical Convention is being held in Jerusalem with the idea of Zion as its theme. The radio is full of reports and everybody follows the proceedings with interest. To seek to comprehend the Old Testament without considering the Jewish interpretation is a well-nigh impossible task. Israel is in need of our contribution, just as we are in need of hers. Only together can Israel and the Church arrive at an understanding of the real meaning of the Word of God in Law and Prophecy.

Scriptural interpretation, however, cannot be divorced from life. That is why the re-acquisition of the land by Israel is so exciting and so meaningful for the exegesis of Scripture.

> God said to Jacob: "Return to the land of your fathers and to your homeland; I will be with you.—Your father awaits you, your mother awaits you, I myself await you."
>
> (*From the Aggadah, according to Buber*)

> "The air of the land of Israel makes one wise", says Rabbi Zeira.
>
> (*Buber*)

> "My place is only the land of Israel. Wherever I go, I go only to the land of Israel", said Rabbi Nachman of Bratzlav.
>
> (*Buber*)

> "The greatest punishment is that, since we have lost the land, we have been unable to serve God as a nation, through institutions that, in our dispersion, could not be continued and developed, since they are predicated on a society established in the land of our forefathers. Yes, it is the land that is missing to enable us to practice our religion."—Thus Moses Hess. (*Buber*)

These quotations indicate the urgency with which the Jews of the Diaspora had to strive for this land, as well as the task that became theirs when re-joining the land. A friend of mine from Germany, whom I met in Israel, said he was interested in observing the phenomenon of a group of people so basically different from each other being welded into a nation in a land that is strange to them, purely through the force of an idea.

This formulation is not quite correct. It is not an idea that unites these people, but the reality of their being Jews. It was not an idea that caused them to choose this land; rather, their Jewishness compelled them to do so.

It is often related, with a smile, how the War of Liberation in 1948 was won with the aid of a secret weapon called Aleph Beth. Aleph and Beth are the Hebrew initials of the phrase, "ain brera" (no choice). The fact that the Israelis fought with their backs to the wall—in this case the sea—and had no choice, imbued them with the courage of desperation, which enabled them to resist the Arab armies. But the phrase has another, broader, application. They had no choice; they could not choose Argentina, nor Uganda—they had to choose Palestine, their ancient country, as the land of their settlement and accept the consequences arising from this choice: to be transformed from Europeans back into Orientals; to enter into conflict with the Arabs; to be thrown into the very centre of the friction area of world politics. Nor did they have a choice in making Hebrew, once more, their everyday tongue, regardless of all the technical reasons against it.

The rivalries of the world powers hang threateningly over this little country. The Israelis, however, have but one reaction to this: *ain brera*—and when they say it, it has the sound, not of desperation, but of confidence. They know that he has a chance who is ready to take a chance. They also know, however, that their self-assertion depends upon the quiet determination with which they work for the future as if that future were already assured. Hence their army—good though it is—is neither their sole weapon nor the main reason for their confidence. In that impossibly narrow strip of land—so easy to cut off—that today leads to Jerusalem, trees are now being planted at great expense, right up to the present border. The slopes on the Jordanian side remain bare and thence could come the death blow; the threat is ever present. Nevertheless, the planting is not postponed to a later, safer day; they have no qualms that the money could have been better spent on still more tanks and guns. They realise that with every tree, they strike deeper roots in the soil; that with every new value they create here, their right to this land is further consolidated; that with every peaceful cultural enterprise, they gain a piece of the future which some would gainsay them.

The right to settle and to build here is denied them by the Arabs. Many of our conversations while in Israel have been devoted to the various arguments, pro and con. The spirit of objectivity and self-criticism that characterizes Jewish thinking gives every argument its due, so that we were

made fully aware of what is to be said for the Arabs' position. It becomes increasingly clear to the visitor that it is far more difficult than he had imagined to disentangle the rights of the case; that the present situation has come about less through the perpetration of injustice than through a chain-reaction of unforeseeable developments (the refugee question is a case in point) for which none—and yet everyone—is to blame; and, finally, that there is but one solution, the one that looks not to the past but to the future and hence starts off with the facts of the present.

The Jews are here and could go nowhere else. They cannot take back the entire masses of Arab refugees (who, after all, were not driven out by them, but were the victims of the propaganda, instructions and enticements of the Arab leadership), but they can contribute considerably to the cost of the resettlement of refugees in the Arab countries. The establishment of the State of Israel need not, in the long run, be a disadvantage to the Arab states; for no country can do better than little Israel in helping the Arab states to find the way out of the Middle Ages into the twentieth century, and none can serve as a better bridge between the West and the Middle East.

The Israelis are fully aware of this. There is as little hatred of the Arabs as there is fear of them. Never, not even in the most confidential of conversations, were we able to detect a vindictive, hostile or imperialistic note. The present borders, which were fixed by the armistice of 1948, are definitely affirmed, in spite of their unsatisfactory nature, and allow for continued immigration for many years to come. Those who ask whether the willingness of the State to admit every Jew wishing to immigrate will not force it to think in terms of expansion, are reminded of the fact that Palestine in the days of Jesus—without today's industrial production—provided room and a livelihood for four and a half million people (at present there are barely two million); and that the Jewish immigrants cannot live on the hope of conquest, but only on the basis of the houses and the fields and the factories that are actually on hand. Internal colonization then is the only way to a solution of the immigration problem. The steady determination with which the Israelis are going about this task never fails to make its impression on the visitor; and it is immigration that creates so vital an interest in peace among Israelis and makes Israel a stable factor in the midst of the highly unstable world of the Middle East.

Again and again, in the course of this journey, one is reminded with a feeling of shame of the impermanence and superficiality of the interest in Israel evinced in our Western countries. Certainly, sympathy for Israel is

almost universal; but is this feeling accompanied by the spirit of determination which is decisive? Human nature being what it is, sympathies become binding for us only when it becomes clear that the other man's destiny concerns us, that our own existence must stand or fall with his. Peering through the window of the plane at the few outlying kibbutzim sprawled across the Negev desert; loitering through the streets of Tel Aviv and Haifa; standing in the newly-planted Forest of the Martyrs near Jerusalem—one is suddenly moved to ask oneself what would really happen in the West—beyond a shrugging of the shoulders—if, in a certain constellation of world politics, Israel should be abandoned by the world powers and destroyed through the overwhelming might of the reinforced Arab states. To what extent would this affect our own existence? It is not merely a question of humanitarian pity for this small people, threatened by the senseless hate of its neighbours. Nor, on the other hand, is it merely a question of the possible (strategic) use that the West may make of Israel. There are ultimate reasons that compel us to stand up for Israel, and that forbid us to support Israel only so long as this appears useful and to abandon her if and when such a course would appear more useful. A world that would suffer another slaughter of the Jews would thereby be signing its own verdict. The formation of the State of Israel, the homecoming of the Jewish people heightens the tension in world politics only so long as these politics are governed by short-sighted interests. Peace between Israel and the Arabs can serve to subdue the unrest now prevailing in the Arab world and to facilitate their adaptation to the present. That this peace has so far not materialized is the fault not only of those most closely concerned, the Israelis and the Arabs, but at least as much of the Great Powers, Western as well as Eastern: the temptation to fish in troubled waters has always been too great. Our own apathy only reinforces this temptation.

Israel's homecoming creates so many new possibilities in the relationship between the Church and Israel, that we can hardly be alert enough and grateful enough. We shall therefore have to realise that whatever hits Israel must also pierce the very heart of the Church. "Whosoever toucheth ye toucheth the apple of my eye" (Zech. 2: 12b): this is not only the Word of God to all believers; it was said first to this people, and it concerns them first and foremost. Together with them it concerns us, the wild branches of the heaths. (Romans 11:24).

CHRISTIAN EDUCATION IN ISRAEL

by J. L. Benor
Assistant Director-General, Ministry for Education and Culture

Education in Israel falls into two categories: state education and private education. In the Hebrew state schools and state religious schools most of the pupils are Jewish and the language of instruction is Hebrew. There are also Arabic state schools in which all the pupils are non-Jewish, mostly Arab, and the language of instruction is Arabic. In these state schools, the teachers' salaries are paid by the State while the local authorities bear all other expenses. Kindergartens are included as well as primary schools; in other words, all schools for children aged 5 to 14 to whom the Compulsory Education Law applies. Secondary schools are not state schools and therefore receive aid only in the form of scholarships or of grants for the reduction of tuition fees.

In order that private schools may be "recognized," they have to accept full supervision by the Ministry for Education and Culture, their syllabus has to be approved by the Ministry, and the salaries of their teachers have to be adjusted more or less to the scale of teachers in state schools. So far, however, only a few schools have accepted these conditions and, in their case, the Government pays a large proportion of the teachers' salaries.

The Christian schools are all "private" and are of the following types: parochial, Terra Sancta and foreign schools.

There are fifteen Catholic, Orthodox and Protestant parochial schools, the following is a summary of their statistical data for the school year 1956-57:

TABLE A

Parochial or Local Community Schools

	Schools	*Pupils*		
		Boys	*Girls*	*Total*
1. *Catholic*				
Greek Catholic	5	638	138	776
Roman Catholic (Latin)	4	236	252	488
Total	9	874	390	1,264
2. *Orthodox*				
Greek Orthodox	2	124	38	162
Armenian	1	10	9	19
Total	3	134	47	181
3. *Protestant*	3	188	238	426
Total parochial	15	1,196	675	1,871

The schools of the Custodia Terrae Sanctae are in a class by themselves as on the one hand they are not local, while on the other hand they can strictly speaking claim that they are not foreign. Their status is undetermined not only in Israel but also in the surrounding countries. The figures pertaining to them are:

TABLE B

Custodia Terrae Sanctae

	Schools	*Pupils*		
		Boys	*Girls*	*Total*
Roman Catholic (Latin)	4	1,096	116	1,212

The foreign schools are nearly all missionary in purpose. Many of the Catholic schools are under the auspices of the French Government, while others come under the aegis of the Vicar of the Latin Patriarch of Jerusalem. The Protestant schools do not, as a rule, claim to be under the auspices of the governments of their respective countries.

TABLE C

Foreign Missionary Schools

	Schools	Pupils		
		Boys	*Girls*	*Total*
1. *Catholic*				
Dames de Nazareth	4	339	1,254	1,593
Salesian Fathers	2	112	—	112
Sisters of St. Charles Borromeo	2	21	40	61
Frères des Ecoles Chrétiennes	3	736	—	736
St. Vincent de Paul (Filles de Charité)	1	43	190	233
Carmelites	2	43	96	139
Sisters of St. Joseph de l'Apparition	6	358	1,392	1,750
Sisters of the Rosary	1	23	68	91
Franciscan Sisters	3	171	568	739
Total Catholic	24	1,846	3,608	5,454
2. *Protestant*				
Church of Scotland	1	166	187	353
Church Mission Society (English)	1	20	90	110
Church Mission to Jews (English)	1	13	12	25
American Baptists	2	207	136	343
Church of Finland	1	22	28	50
Total Protestant	6	428	453	881

TABLE D

SUMMARY

	Schools	Pupils		
		Boys	*Girls*	*Total*
Catholic	37	3,816	4,114	7,930
Orthodox	3	134	47	181
Protestant	9	616	691	1,307
Total	49	4,566	4,852	9,418

The educational level of these schools is indicated in the following table:

TABLE E

LEVEL OF SCHOOLS

	Classes	*Pupils*		
		Boys	*Girls*	*Total*
Kindergartens	70	1,156	1,235	2,391
Primary	281	3,025	3,174	6,199
Secondary	54	385	443	828
Total	405	4,566	4,852	9,418

Not all the pupils in the foreign schools are Christians or Moslems, as the following table illustrates:

TABLE F

RELIGION OF PUPILS

	Boys	*Girls*	*Total*
Moslems	746	608	1,354
Christians	3,288	3,503	6,791
Druzes	61	108	169
Bahais, and other sects	25	33	58
Jews	446	600	1,046
Total	4,566	4,852	9,418

The language of instruction in the Christian schools varies according to type and level. In all parochial local schools, except the one Armenian, the language of instruction is Arabic, while in the Terra Sancta schools it is usually Arabic in the primary classes and English in the secondary classes. In the foreign schools, very often instruction is given in the language of the Society or Order (French, English or Italian) as well as in the vernacular or vernaculars, Arabic and/or Hebrew. In the Finnish school the language of instruction is Hebrew, as the school caters only for Jews and Hebrew Christians. In the secondary schools, the language depends on the final examinations which are taken at the respective school.

Two years ago, the Ministry for Education and Culture started to give grants to the local Christian schools as well as to some of the foreign schools that agreed to accept their supervision. These grants are increased annually, and are intended to help the schools reorganize themselves so as

to comply with regulations and eventually become "recognized," and hence eligible for substantial grants towards the salary bill.

To complete the picture, it should be mentioned here that in all Arab State schools, both teachers and pupils are given days off on their various religious holydays, and religion is taught to the children, according to their respective churches and sects, by teachers of their own denomination. Where there are no teachers available who have been approved by the heads of the respective Chuch, religious teaching is given by priests.

REVIEWS OF BOOKS

ENSIQLOPEDIYA MIQRA'IT III H-Y (Encyclopaedia Biblica: theasaurus rerum biblicarum alphabetico ordine digestus, tomus tertius Het ad Iod litteras complectens). Jerusalem, Bialik Institute, 1950. Pp. xxix + 964 columns.

This great achievement initiated by the late Professors Eliezer Sukenik and Umberto Cassuto now nears its halfway-point under the editorship of scholars B. Mazar, N. Tur-Sinai, and S. Yeivin, so listed alphabetically, therefore in a different order on the Hebrew title-page. Messrs. M. Yinnon, M. Spitzer, and Y. Liver appear as Style-Editor, Book-Designer, and Researcher respectively, and F. Bodenheimer not at all, in the Hebrew listing; while in the Latin they are all associated with N. Avigad, P. Kahane, and S. Loewenstamm, as "Consultants". Secretary of the Editorial Board is H. Beinart, and the Administrator is Moshe Gordon. Each name in this imposing array we know to represent an immense tangible contribution both of prestige and of solid hard work; but frankly, we would like to penetrate behind the veil of "hyper-onymity" (if we may coin this antonym of anonymity) to the real motor whose daily sweat provided the unifying force to bring through this terrific co-operative effort into the light, and who made the day-by-day decisions and signed the articles identified as M (Mem) (= Redactor).

The chief article is on "Jerusalem" (columns 791–437), by Professor Benjamin Mazar, including five plates and an outsize relief-map executed with brilliant originality by A. Soferman (whose name in Hebrew may not inappropriately be read Superman). Near it is "Jericho" (839–858) by Professor Avigad, with four plates and numerous other large photographs: the results of recent excavations are not sufficient to sweep

away the pre-1952 arguments for dating the fall of Jericho, and the hypothesis of a cataclysm or fellah-activity, which carried off virtually all trace of the whole Late Bronze city, is viewed without demur. Hazor is treated by the excavator Yadin (260–269) and this contribution is prefixed by a summary of our pre-Yadin information by Mazar. Mazar also provides a complement to Hans Guterbock's long article on the Hittites (320–357).

The article "Excavations" (227–251) is sub-divided into Methodology by M. Avi-Yonah; Egypt, Crete, Arabia by Magen Broshi; Cyprus by the renowned Cypriot excavator Porphyrios Dikaios; and Israel, Phoenicia, Mesopotamia, Anatolia by that tantalizingly "hyperonymous" Redactor. The article entitled "Topography" by Mazar (376–389) deals largely with what we would call cartography, as contrasted with studies of a more "toponymic" character such as Saarisalo and others mentioned in the bibliography. Dr. Yeivin continues to set forth the genealogy and boundary of the Twelve Tribes: columns 387–508 on "Judah" and 944–952 on "Issachar". To the articles on "Joshua" and "Book of Joshua" by the late Cassuto (542–553) are appended separate studies on the Gibeonites of Josh. 9 and the frontier-lists of Josh. 13–21 by Liver, and the king-list of Josh. 12 by Avi-Yonah.

Samuel Loewenstamm's article on the Jubilee rejects with appropriate firmness and clarity my contention that the basic purpose of the law was to secure the reversion of small landed property to its owner's family after not more than fifty years. He holds with the letter of the law that the sale price was to be calculated in ratio to the approaching jubilee-release. He agrees that I Macc. and Josephus do not constitute any argument for the actual operation of the Jubilee Law; he examines extra-biblical parallels but finds them unconvincing. His etymology of *yobel* is, with the majority, "sheep" rather than my "release" or Cazelle's "product". It may now be noted that Père de Vaux in his recent *Institutions de l'Ancien Testament* swells the ranks of those who hold the jubilee to have been a dead letter from the start. In a review article in *Beth Mikra* I (1957) pp. 27–8, Loewenstamm's pondered judgement and wide acquaintance with Ancient Near East background had been brought to bear more directly on the overall approach of my *Sociology of the Biblical Jubilee* and found it wanting. The blow was softened by his not taking issue on what I consider inescapable alternatives: either we condemn the law as a utopian house of cards, or we analyze out of it the fragments of a genuine workable economic policy. How these fragments came to be combined into a literary unity is of less importance than an understanding of the sociological unity out of which they originated.

To each article there is appended, in Latin characters, the most up-to-date bibliography existing anywhere in the world today. No better point

of departure can be recommended to the student for his approach to any biblical problem whatsoever. For this reason, if for no other, the *Ensiqlopediya Miqra'it* must be regarded as indispensable to every biblical library.

Robert North, S. J.

L'EPOPEE INACHEVEE DE NOS LIEUX SAINTS. Par Adrien-M. Malo, Franciscain, L.G.S.B., L.J., LL.D. Editions Fides, Montreal, 1956.

Father Adrien Malo's volume certainly appears at an opportune moment, as the problem of the Middle East is to the fore in the present-day scene of world conflict. The fate of the Holy Places will undoubtedly depend on the political solution which will be forthcoming—we hope—to assure peace in this sensitive part of the world.

Let us note straight away, however, that the author is not trying to meddle in the thorny political problem that disturbs the Near East. He mentions this problem only in order to demand protection for the Holy Places. Nevertheless, within these limits, this volume outlines the background of the political movements that brought about the problem.

This work is particularly characterized by its reasoned presentation and methodical development that demonstrate the clarity of the author's mental processes. It treats firstly of the origins of the Holy Places, of their splendour and of their liberation. There is an admirable account of the march of history in the Holy Land throughout the centuries. For example, in the space of a few pages the author summarizes the history of the Jewish people from the time of the Exodus from Egypt and the entry into Canaan (about 1300 B.C.E.), to the destruction of the Jewish community in Palestine in 135 C.E. This account is presented not only with the meticulous accuracy of a historian, but also with the sympathy of spirit and mind. The author notes that the history of the Jewish people is at the same time religious, supernatural and extraordinary, and pays to this people the following tribute:

> "Other peoples are celebrated for their civilization, their commerce, their power, their conquests, their art; the mission entrusted to the Hebrews is above all religious: in the beginning, God placed in their hands the sacred torch of revelation, which, after illuminating their way, was to bring its splendid light to all the world." (p. 211).

Then comes the account of the invasion of Palestine by the Arabs and the history of the Crusades, whose purpose was to liberate the Holy Land from the infidels. This is followed by one of the most interesting parts of the book; the creation of the military religious orders: the Order of the Hospitallers of St. John of Jerusalem, better known as the Knights of Malta; the Order of the Knights of the Temple, the Templars; and the Equestrian Order of the Holy Sepulchre.

In view of the fact that the Franciscans have been the accredited guardians of the Holy Places since

1230, it is not surprising that Father Malo should recount, not without a certain measure of pride, the role that the Franciscan Order has played in Palestine throughout the centuries. The reader interested in archaeology will find in this book an account of the excavations that have been undertaken in the Holy Land, together with a survey of the activities of various nations in this field. In fact, it would be difficult to find anywhere else so complete and clear a report on this subject as that contained in chapter nineteen of this volume.

Having sketched in the background, the author sets out to discuss the claims of the various sites to the dignity of being regarded as Holy Places. In examining the biblical data, the locations themselves and the traditions, the author determines which are the principal Holy Places. The material is so very clearly explained that even a layman can easily understand the importance of these venerated monuments, such as Calvary, the Holy Sepulchre, the Room of the Last Supper, Gethsemane, the church at Bethlehem, the church of the Annunciation in Nazareth, Eyn Kerem and others.

On glancing through the pages of this book, the reader senses the warm affection with which it has been written. Moreover, the author says in the preface (p. x) that he dedicates his volume with joy to the pilgrims past and future to the Holy Land, as well as to all friends of Palestine. Undoubtedly the interesting and lively presentation of these ancient and sacred monuments will inspire many readers to make a pilgrimage to the Holy Land. To this end, practical advice is set out on page 316 for the benefit of those who would make the voyage. Further, despite the difficulties of the subject and the erudition of the author, the work is written in a simple style, readable and absorbing. Finally, the excellent lithogravures add an element of beauty to this carefully produced volume.

It should not be forgotten, however, that this book was written not only to make the reader better acquainted with the Holy Land, but also to voice the uneasiness of the Catholic world on the subject of the Holy Places. In this connection, the author concludes his work with a description (p. 295) of the precarious peace which now exists in Palestine. This leads him to a discussion of the Zionist Movement which founded the State of Israel in 1948, in the wake of the United Nations' decision and of the victorious and well-nigh miraculous defence of the country against the Arab invaders. Having long studied the Jewish question, the author is able to present a faithful summary of the events. He explains how the Jewish-Arab war was suspended, if not terminated, by the armistices, and then presents the view of Pope Pius XII on the subject of the Holy Places. The Holy Father intervened in favour of safeguarding and preserving the Holy Places; and in order to attain that "triumph of concord and peace" he asks "for Je-

rusalem and her surroundings a stable regime guaranteed by international law. This is the step that, in the present circumstances, seems to assure the protection of the Holy Places in the most convenient and appropriate manner" (pp. 325, 328).

The city of Jerusalem, which we have visited on two separate occasions, is at present divided in two. The State of Israel holds the New City, built to a large extent by the Jews, while the Old City behind the ancient walls is the hands of Jordan. It should be mentioned that of the Holy Places in Jerusalem of which Father Malo speaks, only two out of a total of thirty-six are in Israel territory; all the rest are in Arab hands. Let us note in passing that the Wailing Wall, Rachel's Tomb and other sites holy to the Jews are situated in Jordan and are absolutely inaccessible to the Jews.

Israel as well as Jordan has refused to accept internationalization of Jerusalem as proposed by the United Nations in 1947. The refusal of the Arabs was backed by six invading armies, mobilized to conquer Palestine in defiance of the United Nations' decision. Jerusalem itself underwent a siege in which the Jewish defenders lost nearly 1,500 lives, and the entire Jewish population almost perished from hunger. The new part of this city is today the capital of the State of Israel.

Since the signing of the armistice agreements, Israel has proclaimed and scrupulously observed the immunity and accessibility of the Holy Places within her own territory. The cordial relations existing between the State and the authorities of the Catholic Church have been frequently attested. Mgr. Antonio Vergani, Representative of the Latin Patriarch in Israel, has praised the Government of Israel for its efforts in facilitating the voyages of pilgrims, and for repairing the ravages of war.

The State of Israel has declared itself ready to conclude a formal agreement with the United Nations to assure the international control of all the Holy Places in the entire Jerusalem area and elsewhere in Israel.

The slow progress made since 1947 towards the solution of this thorny problem proves how difficult and complex the question is. Jerusalem is a city sacred to three religions. Considering her history and religious associations for Jews, Christians and Moslems, it seems that only a plan acceptable to all three groups would have a chance of being realized in practice. Father Malo's book will serve to make us better acquainted with this question. Familiarity with and understanding of a problem are always a constructive step towards the finding of a solution. May peace in the Holy Places of all nations be established soon on the basis of justice and concord—this prayer will find an echo in all our hearts.

Judge Harry Batshaw,
Supreme Court,
Montreal, Canada.

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